

CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M.; Sunday school at 12 M. Sunday-school prayer-meeting, Sabbath, at 7 P. M. Weekly prayer-meeting, Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH.—Rev. D. Simons, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M.; Sunday school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting on Thursday evenings. Young People's meeting, Sabbath evening at 6:30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M.; Sunday school at 2:30 P. M. Prayer-meeting, Thursday evenings at 7:45. Class meetings, Tuesday and Friday evenings at 7:45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Fremont street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. Weekly prayer-meeting at 5 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal)—Liberty street.—Rev. W. G. Farrington, D.D., Rector. Morning service, 10:30 o'clock. Second service, 7:30 P. M., except first Sunday in month, when it is at 3:45 P. M. Sunday school at 3 P. M.

HOPES' CHAPEL.—Sunday school every Sabbath at 3:30 P. M. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First mass, 8:30 A. M.; High mass, 10:30 A. M. Vespers, 3 P. M.; Sunday school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday school, 2:30 P. M. Prayer-meeting, Thursday evening at 7:45. Class meeting on Tuesday evening at 7:45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watseessing).—Rev. Daniel L. Edwards, Rector. Morning service, 10:30 o'clock; evening service, 7:30 P. M. Sunday school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10:30 A. M. Sunday school, 2 P. M. Prayer-meeting, Tuesday evening, 7:45 o'clock.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversational-meeting, Friday evening.

SUNDAY SCHOOL NORMAL CLASS Rev. W. H. Broadhead, teacher. Held at Chapel room of Park M. E. Church every Friday evening during the month of January. Commencing at 8 P. M. All interested in the Sunday-school lessons are very cordially invited to attend.

Literary Notes.

THE BUNTING BALL: A GREEK AMERICAN PLAY, being a Poetical Satire on New York Society.—Funk & Wagnalls, New York and London, 1884. Pp. 154, with nine illustrations by C. D. Weldon Price, \$1.50.

The Bunting Ball deserves to be regarded as a really clever bit of work. It is one of those productions which have appeared in New York from time to time and of which "Nothing to Wear" and "The Diamond Wedding" are illustrious examples. Both of these, if we do not mistake, were anonymous, but William Allen Butler and Edmund Clarence Stedman were presently identified as their authors. Another similar venture was "The Little Fire God on Wheels," which current literature assigns to Mr. Robert Grant, who is also suspected to have had a hand in making the present volume.

The story of *The Bunting Ball* is slender enough; in fact it is no story, but only a thread, on which are strung the various dialogues, monologues and choruses which form the play. The model of construction is evidently Swinburne's "Atlanta in Caydon," which itself imitates closely the structure of the Antigone of Sophocles, and the Greek drama generally. In this there are no "acts" or "scenes," but there is a continuous movement undisturbed by the rise and fall of the curtain, and the entrance and exit of gentlemen who require outside assistance and sympathy to carry them through to the end of the representation. In the Greek play—revised of late by the Harvard students—there is an interjection of choruses, who comment on the action of the piece; and with whom sometimes the principle actors perform a kind of duet. Transferred into English, we naturally think of the chorus as the chorus of an opera, or, better, of an oratorio, while the principal actors declaim, recite or indulge in solos, duets, or trios.

This conception is well sustained by *The Bunting Ball*, Mr. and Mrs. Bunting: Jane, their daughter; Leander Briggs, her admirer and Florimel Fligree, the leader of the German, carry forward the action, and there are choruses of "Knickerbocker Young Men," "Maneuvering Mammies," "Social Struggles," "Belles," "Wall-flowers," "Gossips," "Angloamericans," and "Gulgots." The thread of narrative is, as we said, very slight. Mrs. Bunting, relying on her daughter (who is not reliable) endeavors to ascend the slippery stairs of society by means of a grand ball. Alonzo Bunting, (with five millions, which he made in pork) rather disdain the whole affair, and slips away to the Hoffman House, whence he returns fibulous and inclined to tell unpleasant truths. Jane meets her love, Leander Briggs (dry goods clerk) and elopes with him during the ball, returning married.

at the time of the catastrophe when Bunting has been "freeing his mind." Mrs. Bunting has a brief but suggestive conference with a reporter early in the piece and ends her dramatic career in a state of great collapse at the last. Otherwise, she wanders about, conversing with choruses, and holding one animated conversation with Fligree, whom she highly incenses by asking if he is the "person recommended to lead the German." Bunting and his son-in-law came to an agreement on the basis of Tupper's "Proverbial Philosophy;" the social effort fails; and the scandalous mongers disperse; and the lights are put out.

On this exceedingly frail narrative a great deal of excellent verse is hung. The author is undoubtedly a person of high culture and careful literary training. He (she) is not too young to be without experience, and even too old to be without humor—and even a half-reckless, Rabbinical merriment. Greek plays are not new to this one; nor is New York society unknown. In fact, this picture could only be drawn by the hand of an expert. The satire is without bitterness, even if it is trenchant. And the whole play impresses us as the work of a person who is capable of real poetry, and who has, doubtless, written a good deal of it. There are some very clever imitations of Swinburne's metres in the choruses, and now and then, we encounter lines worthy of a master in blank verse. Take this:

"No transient touch of palm to palm,
No lost brief look of love unmeasurable,
Blossoming between thine eyelids and thine eyes."
Or this:

"Oh, love irresolute,
Why hang my soul on indecision's thread.
That pernicious film-like bridge o'er dark despair,
Strung between Yes and No at either side!"

Or Mrs. Bunting's remark that

"Pride is an indigestion of the soul."

These are samples of lines, taken at random, and which are able to live upon their own detached merits.

In the lighter phrases there is a curious bombastic translation of current slang into rolling verse. Jane's Leander says:

"* * * When thou shalt hear the news
That I am dead at Number Twenty Blank
West Thirty-Seventh street, front room, third floor,
I pray you to bear it well in mind
That I particularly do request
No flowers be sent."

And Mr. Bunting remonstrates with his wife:

"Nay, Anastasia, these are not my guests,
Even as a cat in a strange garret, I
Even as a fish that leaves his liquid realm!"

In the choruses there are some neat verses. The "Maneuvering Mammies" do tail their methods to allure their victim:

"Before me goes
That faint address,
And light dresses,
They vow evoke,
Without a blunder,
As lawful plunder
We push him under
The marriage yoke."

But our County Superintendent has made Bloomfield to appear *lonely* in not having

"felt the common touch of inspiration" in this movement; she has not, this time, been moved by the common patriotic sentiment of love for her educational "leader" at Trenton. In amelioration of what may to some appear a predilection of unpopularity, it may be said that Bloomfield can afford to stand alone—upon the single merit that she has a reputation for uniformly good schools, through and through, with little of the "cram, veneer and smatter," so characteristic of public education nowadays. Our town is "unique" in this "important respect" if I may be allowed to crib a little from the State Superintendent's circular, and which, by the way, seems to be likewise "unique"—as characteristic in its defiance of common rules of syntax and good usage as the Bloomfield trustees and teachers have been disregardful of State and Essex county manifestoes in this matter. I presume no Bloomfield scholar would have contributed for exhibition an essay as poor in grammar, spelling, style and usage, as the subjunctive sentences from Mr. Aggar's circular:

"What is desired are simply the best specimens of the regular daily work done by the pupils."

"In grammar, the analysis of sentences and diagramming, if neatly done, present a good appearance."

"We claim to have as good a State system of schools, at least, as can be found in the country, and now, when this, the second opportunity to show the fruits of our work, by which, of course, we must be judged. I feel confident that all the teachers and school officers in the State are ready to say that New Jersey shall stand second to none."

In the last quotation a verb, urgently required to make sense, is conspicuously absent, while in the first extract a pronoun and a verb are conspicuously present when and where they should not be. In the middle sentence there could hardly be a more inexcusable barbarism than the use of the alleged word "diagramming."

In conclusion I may be permitted to observe that the County Superintendent is a Bloomfielder of old and eminently respectable lineage. For that reason, unless he has much better cause for disparaging the town and her cherished institutions than appear in his recent letter, he ought to be for us and not against us. Without the very best of motives, to degrade one's town or its institutions in public estimation is like defaming one's own mother or sister.

S. MORRIS HULIN.

The Norwalk Hatters.

A dispatch from South Norwalk, dated December 31st, says: "The hatters lookout assumes a firmer front than ever. The Co-operative Association have issued their samples and have received orders on them. On account of their new shop not being quite ready, they expect to rent the old shops of Doty and William Brown. They are also endeavouring to secure Coffin & Hurlbut's shop. The New York Protective Association have tendered the South Norwalk Association \$5,000, and \$1000 per week thereafter until the end of the strike. Other associations are rendering financial assistance. The bosses have failed to produce satisfactory samples with their present convict labor and were compelled to go to Danbury to get them finished, but the Danbury hat firms refused to do them."

The frame of a new factory to be run on co-operative plan was erected on Tuesday. According to the contract the building is to be completed in thirty days.

The female finishers, 300 in all, have formed an association and deny that they were induced to quit work by the male strikers.

Mr. Richard Dowdall, of Newark, ex-President of the National Association, ad-

The Study of the Organization of the Brain.

More than a century and a quarter have passed since Joseph Francis Gall was born, and, nearly ninety years ago he first publicly announced, in Vienna, the doctrines with which his name is inseparably connected. Like all new discoveries, the systems of brain function, known as Phrenology, has had its struggles against prejudice and bigotry. To-day its fundamental principles are recognized, and it is acknowledged that the teachings of earnest men who have espoused the cause of Gall and Spurzheim, have brought about great changes in the world of thought and morals.

At the present time the PHRENLOGICAL JOURNAL is an exponent of all points connected with the science of Phrenology. It is a monthly published by the Fowler and Wells Co. of New York city, a house of extended reputation; and the books that they issue are known to be instructive as well as entertaining. These publishers have sent, to represent them in Bloomfield, a young lady of Orange, New Jersey. Any resident of Bloomfield who may be favored with a call by Miss Coeyman, will find in her a person who will not unduly urge the purchase of her book but one who will cause them to become interested in the important and entertaining subject of the relation of brain to intellect.

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